



The Life of Mastana Ji by R.K. Rajput

IN CONNECTION WITH HAZUR SAWAN SINGH MAHARAJ JI:

THE PERFECT MASTER IN DERA BABA JAIMAL SINGH JI BEAS.

(In Distt ASR in state Pb in India)

PART 1:

This book is written about the spiritual connection between Hazur and his disciple Mastana Ji who met his Perfect Master in physical presence in Mastana's home country Baluchistan while Hazur was physically present in Beas Dera. The stories show not only the miracles of Mastana Ji, but how all of his miracles were brought to an end when he came in contact with Hazur as his disciple and was able to find the right path for his spiritual life.

These stories are intended to show the pure thoughts and true love that occur to a person when he or she devotes their life in service of a Perfect Master. So, I am hopeful that the readers will enjoy this book, written with the grace of Hazur.

BIRTH OF MASTANA JI:

Mastana Shah Baluchistani belonged to a poor family. His parents were the residents of Baluchistan, the country in the west of India next to Afghanistan and a neighbor of Pakistan.

His father was running a milk shop. His father's name was Pila Mal and his mother's name was Tulsi Bhai. He had four sisters. At first the parents had no son so they visited many learned men and the saints to get blessings for having a son. They served the holy

rishi for a long time in this quest. He told them that they would have a son who will not stand by them. So, after a year they were blessed with a son.

Mastana Ji was born on 12th Aug 1897. Many celebrations were done on his birthday. The souls who are blessed by the Almighty cannot sit with ease. They spend their life in their own way, which is peculiar only to saints. Early events cast their shadows. So from the very beginning of his childhood spiritual signs were shown to his parents as Mastana Ji did not show any interest in worldly things and liked to worship all the time. At the age of four he started to go the temples in his area. He liked the company of the priest and liked to worship him by serving him in the temple. He used to visit the mosques and worshipped with the priest. Then he used to visit the gurudwaras, the worshipping place of the Sikhs and would sit there to listen to the chanting of the holy book Guru Granth Sahib Ji. Day by day he was becoming more and more advanced in the spiritual ways of life. Like Guru Nanak he liked to sit quietly in meditation in his house and do simran of the name Narayana, the God Vishnu.

He did not pay any interest to his mother's business or go working with her in the shop. His father died when he was only three years old, so his mother wanted his help in the milk shop when he grew up. Once he was sent to sell some sweets made of milk by his mother. He gave them all to the poor people and came back home with no money. One day he took some sweets from the shop and gave them to a holy man who slowly ate all of them. After some time he disappeared and Mastana Ji noticed that the holy man was not there. He was worried what he would tell his mother about the sweets which the holy man ate and then disappeared all of a sudden. He was sitting worrying when a man came and asked him if he would like a job. He worked as a laborer the whole day and got some grains for food. In those days grains were given instead of money as wages.

Once some sadhus (saints) visited his house and they were served food by his mother. They asked for some clothes which were called dhotis meaning "wrappers around the waist" which Mastana Ji forced his mother to give them. The mother sold her last jewelry and bought the dhotis for the sadhus. One time some laborers were hungry and Mastana Ji was buying flour for his home. When he came to know that the laborers were hungry and were not paid for the day, he gave the flour to them and himself went home empty handed. He used to sit in the desert with pitchers full of water and served the thirsty

travelers who passed that way. That was his devotion toward people that started in his childhood. Gradually he was worshipping his God Narayana everyday. When he knew how to worship Narayana he begged for a statue of Narayana from a sadhu. He gave him a piece of stone and took a cow instead. He was keenly desirous to worship his Lord in any way, so he did it happily.

By worshipping the Lord his burning desire to see the Lord was increasing day-by-day. He started doing simran with the name of Narayana day and night. He devoted his time with true love to see the Lord. This devotion resulted in blessing him with supernatural powers within. The Lord Narayana was so happy that Mastana Ji would find a coin of gold under his pillow every morning when he got up.

For the first time when he found the coin he was surprised who placed the coin under the pillow. He inquired from his mother if any rich man came in the house last night. She said no and that all the doors were closed and no one could have entered the house. So the next morning he found the coin of gold again at the same place. Then he was sure his Lord Narayana was helping him. But he was not greedy; he was only happy that his Lord showed his presence in his room. Every day Mastana Ji would get a coin of gold. He started to build a beautiful Temple of his Lord with the cooperation of some priests. Then he made a beautiful statue of his Lord with gold and placed it in the special room built for Narayana. Then he started living in this temple. Every day Mastana Ji would worship the Lord. He and the worshippers coming from far and wide in the temple were singing holy songs in praise of his Lord. Every morning and evening there were stories being told by the priest in praise of the Lord and singing of holy songs. More and more people were coming in the temple bringing sweets, clothes and other gifts in order to offer them to the Lord. Many saints and sadhus joined him and started living in the temple with Mastana Ji and made the temple beautiful.

Mastana Ji would distribute all the offerings to the poor and needy people. A lot of money was being offered in the temple so he managed to spend it on free food in the temple everyday. Worship of Narayana came in vogue far and wide at that time. Everyone was respecting Mastana Ji. Mastana Ji bought many cows and started serving them as a part of his worship.

MARRIAGE OF MASTANA JI:

In those days, child marriage was very popular. So Mastana Ji's father already fixed his marriage when he was three years old. When the mother saw her son moving towards the life of a saint she arranged his marriage with the same girl. His wife's name was Tikki Bhai. But Mastana Ji was busy in his worship for Narayana all the time with intense love and devotion.

VISIT OF HAZUR AS A HOLY MAN IN THE TEMPLE:

One day when Mastana Ji was done with his daily morning worship a holy man came in the temple room of Narayana. He told Mastana Ji that he would go to hell until he met a Perfect Living Guru (Master) and that he would not be able to behold his Narayana until he had a Perfect Guru in his life. Mastana Ji became nervous to hear the holy man. Then he thought that he was telling him lies. He thought that he had gained so many supernatural powers from his true worship of his Lord that he could not go to hell. Then Mastana Ji thought of serving the holy man with some tea as he might be tired from his journey. Then Mastana Ji told the holy man that he would go and milk his cow to make some tea for him. He said, "Be seated here and I will come back with tea for you. "Then Mastana Ji became suspicious that the holy man might run away, stealing the diamonds and the statue of Narayana in his absence. So he bolted the door of the temple room from outside and left.

When he came back with tea and opened the door, to his surprise there was no one in the room. There was no holy man inside and he had bolted the door from outside. Now Mastana Ji thought that the holy man had more supernatural power than he had. After that Mastana Ji remained very sad for many days. After four days the same holy man came in

his dream and said, “You are not looking for a Perfect Guru” and then he disappeared. Mastana Ji promptly sold all his cows and left the temple and started looking for the Guru. He went to many places and met many saints. He took initiation from nine gurus but was not satisfied and could not have peace of mind. At last he came across a saint who told him there was a Perfect Guru in the city of Agra in India if he wanted to meet him. Mastana Ji immediately left for Agra. When he reached Agra city in India he wandered at the railway station asking for the true Guru in Agra. A man at the railway station told him that there was one at Beas in Punjab and that there Mastana Ji would find a Perfect Guru. Then the other man asked him where he wanted to go and Mastana Ji told him that he wanted to go to Beas. So the gentleman told him that he was also traveling to Beas and that Mastana Ji he could travel with him by the same train. When the railway station appeared, the man told him that Beas railway station had come and he could get down. Mastana Ji got off the train and asked someone for directions to the Dera Beas. Mastana Ji went straight to the Dera. When he arrived he found out that Hazur was not in the Dera. He had gone to Sirsa, his home town some 300 miles away from Beas. So, some sewadars (people initiated by the Master who render service to the Master) agreed to take him there. When they reached there Hazur had gone to a village nearby so Mastana Ji went there with the sewadars on foot. When he reached the village Hazur was telling his sewadars that there had been some souls since Guru Nanak’s time and he had to take care of them. Mastana Ji heard those words. When Mastana Ji saw Hazur, to his surprise he was the same saint who himself visited his temple in Baluchistan and also appeared in his dreams and gave him the address of Beas and advised him to look for the Perfect Master. Out of joy he lost his wits and was intoxicated with love and started dancing wearing bells on his ankles. Everyone standing by Hazur asked who he was. Hazur, in a loving tone said that he was a Mastana (one who is mad with love for God.) Hazur touched his leg to stop his dancing. Mastana Ji apologized for not recognizing him when he visited him in his temple in Baluchistan. Hazur laughed and told him that he was mistaken. It was not he who had visited him. Hazur asked from where he had come and why he came to him? Mastana Ji folded his hands and replied that he himself had called him in Beas and he had brought him to Beas in the guise of a gentleman from Agra to Beas by train. Hazur asked him why he was there and from where he had come. Since

then he was called Mastana (mad with love for God.) Then Hazur looked at him and called him Mastana as his name. But Mastana Ji's real name was Khema Mal. Hazur did not even ask him his name. Hazur asked him the reason of his coming to him and Mastana Ji told him that he wanted to get rid of the wheel of life and death. Then Hazur told him that he had been worshipping the statues and he believed in that kind of worship but that Hazur did not believe in idol worship. Hazur believed in the living God inside the human being. On that point Mastana Ji said he would like to live in Beas and would like to know how to find God within. On that Hazur told him first of all he should go back to Baluchistan and should tear down his temple so that he could get rid of the external worship. Only then he would be able to find Narayana living within him. Mastana Ji asked for his help and grace in doing so. Hazur told him that he would have his full support in doing that. After some days Mastana Ji had permission from Hazur and left for Baluchistan. When he reached his country the first thing he did was break up the temple and then he came to Hazur with the pieces of the statue of Narayana which he had in his temple. On this Hazur became very happy that he did not have faith in idol worship any longer. Hazur initiated him and told him to go back again to Baluchistan and that he should teach the disciples how to find the living Ram within.

When Mastana Ji went back to his country he saw all the priests, sadhus and people were against him and some threw stones at him and some were ready to kill him because they were angry at the breaking of the temple and insulting Narayana by breaking the statue into pieces. For many months he faced that opposition but he was under the shelter of his Guru Sawan Singh and was not afraid. He left the city and made a cave outside the city and meditated on the name of his Master for some months. Slowly the people started to visit him and listened to this new kind of Satsang on the details of a Living Master. When the people came to know the reality they were impressed by him and became his disciples and asked for the Master in India. Many were ready to visit Hazur. Mastana Ji did his work for his Master with love, faith and full devotion. So he was being helped by Hazur at every step in his country. He had already attained so many supernatural powers from his previous devotion to Narayana that the main difference now was that at first he was looking for God in the statue, but now he had known God as the Living Master within. He took no time to gain the real benefit of being a true disciple of his Living

Master who gave him experience within. He brought some people to Hazur from Baluchistan and introduced them. Hazur was very happy to see all of them with Mastana Ji and he initiated them. Like this he continued going back to Baluchistan and kept bringing the souls to Beas in the service of his Master and the all were being initiated by Hazur. This went on for some years.

When he came back to his country one time his wife came to know all about his total detachment from her. She was living in her parent's house. She decided to remarry and to leave her "mad" husband. On this Mastana Ji gave a deaf ear to her. He did not need her when he had true love from his beloved Master. There was none in his heart and soul except his beloved Guru. One day he told his disciple to bring him a donkey. Mastana Ji painted his face black and rode on the donkey and wandered in the market giving money to those who loved him. Then he gave money to his disciple and asked him to buy some sweets. He told him that one who would abuse him by the name of his mother, sister and wife should be given more sweets. After putting on a good show Mastana Ji came back to his cave.

After that incident some days passed when some children came to Mastana Ji and told him that his wife was getting married to another man. Mastana Ji went with them to see his wife and her new husband. When he reached there he folded his hands and bent his head and said to both of them the bride (his wife) and the bridegroom sitting by her, "To his wife he called mother and to the bridegroom he called father. As soon as he called him father the bridegroom fell on the floor and died there and then. After this the people started calling him the man of miracles. Mastana Ji's father-in-law was very stubborn. He was ready to marry his daughter to another man. For the second time, when she was again married to another man Mastana Ji was told by some people. In time he again went with them to see his wife and her new husband. This time when he reached the newly married couple he repeated the same words to his wife and she died there and then but the man fell on his feet and begged for mercy and forgiveness for marrying the wife of a saint. So, he saved his life by his kindness and the man became a true disciple of Mastana Ji. Mastana Ji took him to Hazur and introduced him as the third husband of his wife. Hazur gave a loud laugh and said, "Okay, Mastana, if you say this I believe in you."

On Mastana Ji's request the man was given initiation. Then Mastana Ji asked Hazur if

he could live in his company and not go back to his home. Hazur asked the reason and Mastana Ji told him that there were saints of a low level there and he did not want to be without the company of the true saints as he was now used to living with them. Since he had met Hazur he did not want to live anywhere else. But Hazur told him that there were more souls in Baluchistan who needed to receive initiation by his help; so he needed to go back and he should continue doing more Satsang. Then Mastana Ji went back again and started doing sewa for his beloved Master.

STORIES CONNECTED WITH HAZUR AND MASTANA JI:

At first I would like to introduce the Satpurush Manager Sahib who was the successor of Mastana Ji. Baba Gurbakash Singh Ji ("Manager Sahib") spent all of his time in the company of Mastana Ji and Hazur during his time in Beas. He used to tell stories of Hazur and Mastana Ji. As I, your author had been visiting the Dera in Jagmalwali in District Sirsa some miles away from Hazur's town house Sikandarabad in Sirsa, I was able to hear many of these stories. The following are several beautiful and true stories in connection with Hazur and Mastana Ji.

Story No 1:

Once Hazur was walking and all of a sudden Mastana Ji started dancing out of bubbling love of his Master. Hazur stopped him and said, "Mastana, control yourself and digest the love." Mastana Ji stopped dancing. Then Hazur gave darshan from the window of his residence in Beas Dera. Mastana Ji, standing on the ground said loudly, "No Guru like you is living now and no one will be like you in future." Hazur, in the same way replied, "No, Mastana, no Mastana is like you now and no one will be Mastana like you in the future. Go back to Baluchistan as I have made you the Peer (Guru or spiritual king) of Baluchistan and my blessings are always with you." Mastana Ji said, "It is all your grace my Satguru." Mastana Ji grew his beard long when he went to Sikandrabad and there he made his cave in Hazur's field and meditated there for some months. When Hazur went there in Sikandrabad and came to know that Mastana had made the cave in

the field, he went to see the cave which had a carved wooden roof on the ground level. Hazur reached the field and Mastana came out of his cave to see his beloved Master. Hazur saw his long beard and asked him why he had grown his beard so long. Then Mastana Ji answered that he had grown it so long as a brush to clean the shoes of his beloved Master. Out of joy, Hazur again gave him so many blessings. This happened when Baba Ji Manager Sahib (Mastana Ji's eventual successor) was also present there and was in the service of Mastana Ji.

Story No 2:

Once a man named Mohan left his wife and started calling her as his mother. She, out of anger came to Mastana Ji with a burning stick in her hand to beat Mastana Ji, thinking that he had misguided her husband against her. Mastana Ji very politely told her that he had nothing to do with his family matters. She did not agree. Then Mastana Ji said, "If I am responsible for this whole story, then my Master should punish me or your husband should fall sick." As soon as Mastana Ji uttered those words Mohan fell sick so seriously that he was between life and death. Mastana Ji and the family of Mohan came to Beas and told the whole story to Hazur. Hazur heard the story and said, "Okay, Mohan will leave the body soon and will get rid of the whole mess of this world." In India Hazur spoke those words and Mohan in Baluchistan left the body. The fact is that without thinking, we should not blame the saints for anything because of our mind, which is always playing tricks with man. Man then blindly blames the true saints. We should always respect the true saints. It is we who make the hard karmas which we, the human beings never want to face. It is not easy to make the Master happy. So why do we blame the true Master for our worldly matters?

Story No 3:

One time a sewadar came to have the darshan of Hazur. The sewadar was wearing a robe made of sack. Hazur asked why he was wearing the cloth of sack. The other sewadar

standing by told Hazur that he was Mastana. On this Hazur said, “There is only one Mastana of Baluchistan and no one can be Mastana like him. Hazur was so happy with Mastana Ji ‘s true devotion and love for God that Hazur himself loved him very much and he never believed in anyone who came to complain against Mastana Ji .

Story No 4:

Mastana Ji would always make his beloved Master happy by dancing before him. Being intoxicated with the love of his Master he could not help dancing in front of Hazur. In fact he was not dancing himself as it was his Master’s love which would make his soul dance, being in joy inside. He danced with Hazur’s order within and would stop with the order within. Wherever Hazur went to give his Satsang, if Mastana Ji was sitting in the Satsang he could not keep himself from dancing and becoming intoxicated with inner love for his Master.

Story No 5:

When Mastana Ji was living in Dera Beas he was very kind and loving to all satsangies. They all were his brothers and sisters. One day a sadhu came to him and he gave his coat to him. Some sewadars were jealous of him and they complained to Hazur that Mastana gave clothes to the people.

In the evening Hazur was giving Satsang where Mastana Ji and the sewadars were also sitting. Hazur asked the sangat in the Satsang what Mastana was giving to the people. Everybody favored Mastana Ji and told Hazur that he gave his coat to a poor sadhu who was feeling very cold and that he took off his own coat and gave it to the sadhu. It was bitter cold and Mastana Ji had only one coat and he himself remained in the cold. The same sadhu later got initiation from Hazur due to the coat which belonged to Mastana Ji. Even the clothes of a true devotee can bless the receiver. Mastana Ji always helped the needy ones in the Dera. Hazur did not say anything to Mastana Ji but always was happy with the sacred soul living in the Dera. Then Hazur said in the Satsang that the coat was the only wealth that Mastana had and that he gave it to the sadhu. But you all

had collected a lot of money and had a lot of clothes. Is there anyone who helped any needy one in the Dera or outside wherever you live? You made a mountain from a molehill. This was not the right way of leading the life of a satsangie. Hazur had a firm faith in a true lover like Mastana Ji. Guru always protects his true devotees. Guru also loves his disciple more than the disciple loves the Guru and that is why it is said that God is under the control of the love of the devotees.

Story No 6:

Before the partition of India, Mastana Ji was in Sangla city. At night Baba Jaimal Singh Ji came in his vision and ordered him to leave the city and that he should go to Sirsa in order to do the Satsang and meditation. He replied to Baba Ji, "You are the Master of my Master and I give my greetings to you but I will not leave the city until my beloved Master gives me the order to do so." Next night Hazur appeared in his vision and told him that he came in his vision last night in the form of Baba Ji and that you have passed the test. "Now you go to Sirsa and make your cave in my field and do meditation there and you will be safe." When Mastana Ji started doing Satsang and was telling the great deeds of his beloved Master, the people would start shedding tears in love of Hazur and were regular in doing meditation so that they could win the favor of their great Master. At night some of them would leave their house and would come to Mastana Ji and sit in meditation regularly. There were such true lovers there, many of whom did not go back to their house and spent the whole life with Mastana Ji to enjoy the spiritual life in his company. So there were such people who were impressed by the love of Hazur in the company of Mastana Ji.

He left Sangla, Gujara and Multan and then settled in Sirsa in his ashram that he made with the permission of his Master. People in the area where Mastana Ji was doing Satsang with Hazur's permission were missing Mastana Ji a lot and were writing letters full of longings and love. Mastana Ji inspired a lot of people for the love of Hazur through his Satsang and gave so much love received by his Master. The satsangies wrote in the letters, "The plants you yourself have planted and watered for their growth of love and devotion have started drying now. They need the same gardener to be watered for the

growth." Then Mastana Ji replied, "Whatever was done was done by Hazur; Mastana was only the excuse to do the job of his Master. In fact, Hazur motivated in you such a true love by making me an excuse for doing the Satsang that he actually was pushing my back from behind as the donkey is pushed by the master loaded with the master's burden. For what are you favoring me? You are not actually favoring me but you are showing your enmity to me by giving false praise while I am the servant of my Master. Whatever he told me to do I did that. So it is the open enmity with Mastana you are showing while I am not even equal to the dust of my Master's feet."

Story No 7:

In Sirsa, where Mastana Ji was building caves in his ashram or Satsangghar, Baba Karm Chand was in charge of collecting the sewa for the building of caves for Mastana Ji. Some other lovers of Mastana Ji also started to build their caves for doing meditation. When Mastana Ji came to know about the sewa they were collecting for their caves he asked Hazur. Hazur replied that the sewa should not be used for building so many caves in the ashram and he also said there should be only a cave for the use of Mastana and sewa should be used only for his cave. Others can not sit in the caves as long as Mastana can sit for meditation. There was only one true lover of meditation who could sit for that long and enjoy the meditation. Others are only imitators. Then Hazur advised Mastana Ji to make his cave outside the ashram. Again Mastana Ji requested Hazur to let him make his own cave inside the ashram and the beloved Master accepted the request of his beloved disciple

Now the temporary cave was built inside the ashram. Later it was made permanent. The roof was covered with carved wood on the top and fixed on the cave as its roof was on the ground. It was looking like a small room. A small hall was built around it so that satsangies could sit in it for meditation at daytime and nighttime. When Hazur came to view the cave, Mastana Ji came out of his little cave. Hazur asked if his cave was complete. Mastana Ji asked him to go inside himself to look. When Hazur went inside he was surprised at the small space where hardly one can sit only. Hazur came out and said, "Mastana, you have the only one fourth treasure in Baluchistan , in Punjab you had three

fourth and here you have one and one fourth treasure of your blessings by Baba Ji (Baba Jaimal Singh Ji) in this area of Sirsa. Hazur further advised Mastana never to take sewa from the people. Spend your income which you had brought from Baluchistan. Otherwise your Satguru would not be your friend. Then Hazur took one and one fourth rupees from his pocket and gave it to Mastana, saying that he had been blessed with his power and also said that the money belonged to him. Mastana took this as a parshad with his bent head and touched Hazur's lotus feet with love. Mastana Ji asked Hazur to do the opening ceremony. Hazur said, "Yes, the cave is vergeon (unmarried) you must marry the cave and do a lot of simran with her and reach your goal with her help for good meditation, day and night.

For six months Mastana Ji regularly meditated day and night in the holy cave. A beautiful bathroom was built outside the cave and attached to it. He would come out only twice a day and the rest of the time he remained in the cave. He fixed some screws on the inside wall of the cave at some intervals so that if he fell asleep he would hit the screw and wake up. He was served with vegetable soup when he came out in the mornings and evenings but some days he would not come out at regular times and sometimes he lived only on water. He did not see the people outside the walled hall for six months except his two sewadars who always stayed in the room in the hall in his service. When he came out after six months his face was bright and red like a rose. He already had white skin and he was looking like a spiritual saint. His long beard was white like milk. He used to give a very beautiful smile to the sangat. He was very healthy and tall at an estimated 5'9. Everyone liked to look at him continuously. Some people were explaining the death experience of their kith and kin that had had Mastana Ji's darshan along with that of the Great Master Hazur. It was the true love of Mastana Ji for his Master who never left him alone. Love begins in the flesh and ends in the spirit. May every soul of this world receive the love from the One God in the form of a Perfect Master.

Story No 8:

When Hazur gave Mastana Ji permission to do the Satsang in Sangla, Gojarand Multan, Mastana Ji, before leaving his master, said to him, 'I am uneducated and that area

is full of highly educated people. How I will be able to do the Satsang?” Hazur told him that his Satsang was not based on books and that his Master was with him and that he should go boldly. His true love would have the grace of the Guru. Having the grace of the Great Master, Mastana Ji left for the city Sangla. Reaching there he started the Satsangs. Day by day a lot of educated people started coming to listen to his Satsang with love. He himself was doing a lot of simran and meditations every day. He stayed there for two years and thousands and thousands of people became satsangies. They all were initiated by him with the permission of Hazur. Everyone was doing simran and meditation regularly. They would even leave their beds and sit in meditation at night. Some started living with Mastana Ji in order to improve their meditation. Such was the time during which Mastana Ji was showered by the grace of his beloved Master.

Story No 9:

When Hazur used to initiate people he would make his own selection as to whom he would initiate and Hazur rejected many people. When Mastana Ji used to bring the people from Bilochistan to Hazur in Beas, Hazur would give initiation to everyone and did not accept any sewa from them. Hazur blessed them on the request of Mastana Ji. Once some sewadars wanted to go for sea with Hazur and requested him to take them with him but Hazur refused and said only Mastana could go with him and that they had to do something else. Such a love for his true disciple Mastana Hazur had. How beautiful life could be for those who had such an open love from Hazur during his golden time in those years. Mastana Ji was living only to have love for his Master.

Story No 10:

Some Muslim peers (sadhus or saints called peers) were jealous of Mastana Ji, being a reputed saint in Baluchistan. One of them came to his Satsang to test him. As soon as he sat in the Satsang he was lost in the Satsang and was intoxicated with the Satsang. Then he came to see Hazur all the way from Baluchistan. Hazur told him all the religions had

their own way to worship one God. Then he read some lines from the holy book of the Muslim Quran. The peer was very intelligent and soon he caught the reality of the path and requested initiation from Hazur, which he had given to Mastana Ji. Hazur refused him and told that he would have to do a lot of hard work for that. The peer again requested Hazur for initiation like that of Mastana Ji. Hazur repeated the same thing and did not accept his request. The peer waited for one hour. It was the month of June. The heat was intense outside where the peer kept waiting for initiation in the Sun. So many other peers from far and wide came to attend the Satsang in Beas. For the third time the peer requested Hazur for initiation but Hazur did not agree. After the Satsang all the peers went back to their tents. That peer again came to Hazur and made the request for initiation and promised that he would do the hard work. Hazur was kind to him then and told him he would be initiated the next day. So finally the peer was initiated with Hazur's kindness. The other peers and the sadhus were also initiated. When they were ready to leave for Baluchistan they requested Hazur to send Mastana Ji with them. Hazur told them that Mastana's work in Baluchistan was done and he sent two other sewadars to perform the Satsang in Baluchistan.

Later it was known that the lovers of Mastana Ji were going to bow their heads at the door of his residence where he used to live. Their firm faith and true love made them keep going at his residence. Even the sick people went there and drank water from the tap in Mastana Ji's house and their sickness was cured. Such was the power of Mastana Ji, gained from his true Master.

Story No 11:

In Sangla a satsangie invited Mastana Ji to his store, which was not running well. He wanted Mastana to bless his business. He thought he would be very fortunate to have the footsteps of a holy man in his store. Mastana Ji visited his store. After one month he told Mastana Ji that his business was progressing. Mastana Ji was very happy to hear that. One sewadar told Hazur that Mastana Ji did a miracle in the store of a satsangie. When Hazur came to know that he said, "Mastana was not sent to perform miracles." When the sewadar came back he gave the message of Hazur to him. As soon as Mastana Ji heard the message of Hazur he fell on the floor and became unconscious. When he came into

his senses he wrote a letter to Hazur and apologized for what he did and asked for the parshad that was the sugarcane he wanted as parshad from Hazur. When Hazur in Sikanderpur read his letter he laughed and said, "Take the cart full of sugarcanes and give the parshad to Mastana and tell him the parshad that has already been given is not sweeter than the sugarcanes." The sewadar took the cart of sugarcanes and said to Mastana whatever Hazur told him to say. Mastana Ji was very happy to hear the words of Hazur and to receive the parshad of sugarcanes in reply to his letter. Whenever Mastana Ji held Satsang he used to repeat the story of his parshad of sugarcanes from Hazur.

Story No 12:

One time Hazur went to Sangla to give Satsang. From there he went to Gujarawala for two days. At that time Mastana Ji was living in Sangla ashram where Baba Ji Manager Sahib lived. Later he was the successor of Mastana Ji. Mastana Ji sent him to Hazur in Gujarawala with his letter for Hazur. He met Hazur but he did not give the letter thinking that he would give him the letter later when he would be able to see Hazur alone and once again he would get a chance to see Hazur with the letter. But Hazur came to Lahor city from there. Here in Lahore Sant Kirpal Singh Ji was in charge of the ashram. It was very difficult to see Hazur here but with the help of Sant Kirpal Ji he was able to see Hazur once again and gave the letter when he sent the message from Mastana Ji and wanted to see Hazur in person. Listening, Mastana Ji heard Hazur call him. When Hazur received the letter he opened them there and then and read what was written, "My Sweet Layers of Milk Satguru, Radhasoami on My Behalf, All Anamies Are Dead."

Manager Sahib gave the bag of almonds Mastana Ji had sent for Hazur for making parshad. Hazur closed his eyes and touched the almonds with his lotus hands and said to him, "Give it to Mastana and tell him he should not worry." Manager Sahib took the parshad and went to Mastana Ji, but Mastana had gone to Multan. He went there and gave the parshad to Mastana Ji. This was before the partition of India.

Story No 13:

A man named Rewat Ram was a true devotee. His son was named Mottu Mal and was very punctual and regular in his meditation. He was also a true devotee and sewadar. He used to burn some wooden logs in his room in order to warm the room in the bitter cold. Once, as usual, he warmed the room and the logs were burning in the room as he sat in meditation. He used to sit in meditation for long hours. He was in good practice. So one night he went deep in the meditation and could not feel anything outside. The burning log fell on his leg and he was so lost in his meditation that he did not come out of his room until the next morning. The family members knocked at the door and when the door was not opened they broke open the door and saw him sitting in meditation but his leg was burnt very badly, so they took him outside the room and he woke up from meditation but did not feel any pain in his leg. When he was taken to the doctor he was told that his leg was burnt so deeply that he will not survive until his leg is cut apart from his body. They asked the doctor to let them think about it. They took him to Mastana Ji and told him the whole story. Mastana Ji said, "Let me ask Hazur in my inner meditation." After some time Mastana Ji told that Hazur did not want to cut the leg only the neem leaves and the neem oil could be used as dressing and it could be continued until it recovered completely. So they did the same treatment and within twenty days the leg was recovered with the grace of Hazur and he was able to walk well. Such is the grace of a true Master. When the doctor came to know about that miracle he was surprised to see the leg. Mastana Ji and the doctor went to Beas Dehra to see Hazur and related the whole story. Hazur said, "Those who are true lovers of meditation and want to see their Master inside have nothing to do with this body. Once you enjoy the inner world nothing can happen to this body." Hazur blessed Mastana Ji for being a good Master. In Baluchistan, the doctor received initiation from Hazur and went back to Baluchistan with Mastana Ji.

Story No 14:

One time Mastana Ji brought forty people with him to see Hazur in Beas from Baluchistan. When they reached the border they were checked by the authorities. The people were carrying a lot of jewelry and gold with them for sewa in Beas. Mastana Ji did not know that. So they all were detained at the border of India 60 miles away from Beas. Mastana Ji told everybody to close their eyes and to sit in meditation. The one who brought them all here would come to release them. The officer was very rude. He did not listen to Mastana Ji when he told that they all were going to a spiritual meeting. But the officer suspected them as smugglers and was tempted to win a big reward in holding the big smugglers. So, all of a sudden he felt himself being held by his neck strongly. Then he saw a tall and strong old man with a white turban on his head lifting a stick in his hand and asking him if he would release his true devotees. The officer agreed in no time. Then the old man disappeared. When the officer calmly released all of them he told the story and asked Mastana Ji if he could see his Master. Mastana Ji told him yes, he could see him. So later the officer went to see Hazur and he was surprised that Hazur was the same old man who appeared to him on the border and held him by the neck strongly in order to get his devotees released from him. He also received initiation from Hazur and came to Beas to live by Hazur.

Story No 15:

As Mastana Ji was a true worshipper of Narayana before meeting with Hazur, he was gifted with super natural powers which were chasing him even though Hazur initiated him. (Note: In Sant Mat, psychic powers are considered a hindrance to true spiritual advancement.) It is a true story that there are still some satsangies who have the belongings of Mastana Ji and the temple they have made. The board on which this story is written I myself have seen as I visited that house and read the story on the board and saw the big hall where they have kept the belongings of Mastana Ji.

Once during Hazur's Satsang, when the Satsang started, all the sangat used to sing the prayer of Soami Ji (Karun Benati.) When the Satsang was over the same prayer was sung by all in chorus. Even Hazur was singing with closed eyes. So when the prayer was over,

all the satsangies were ready to put on their shoes but they could not find their shoes. Instead, there were currency notes where they left their shoes and they told Hazur. Hazur called Mastana Ji and said, "Mastana, this will not work in Beas; you must transfer these notes back into shoes." Mastana Ji said that all should again sing the prayer with their eyes closed. So everyone again did the same and when everybody opened their eyes they found their shoes but the currency notes did not disappear, they were still there. On this Hazur lovingly told Mastana Ji that he would have to do more and more simran and meditation in order to get rid of the super natural powers because such powers would not let him go to his real destination. The power he was receiving then would stop. Hazur helped Mastana Ji to get rid of those powers and finally he was a successful Master. He could sit for meditation for hours and hours in his cave which he had in Beas.

Story No 16:

Mastana Ji under the protection of Hazur; Personal nature of Mastana Ji;

And some of the miracles

Mastana Ji was working hard in maintaining the Satsang on behalf of Hazur in the areas where Hazur placed him. He worked for Hazur in Baluchistan, in the cities in India and finally in Sirsa, where Hazur's hometown is. He was very loyal to his Master and always made him happy by following in his footsteps. He remained within the limits of his Master's orders. Hazur's grace and power was working in him. Every three months he used to bring forty or fifty people for initiation to Hazur from Baluchistan. In the beginning Mastana Ji faced some difficulties in doing some retreats and bhandaras in Baluchistan as some Muslim Peers were opposing him. When he explained to Hazur, Hazur told him to do bhandaras as much as he can. "They can do nothing to you as the Master power is working in you and that will take care of you at every step. Do more and more simran and meditation. Everything will be settled."

Mastana Ji started doing bhandaras and arranging the trained cooks for cooking food and they cooked the food and the sweet small balls made by the flour and he filled the room with them. The people from far and wide came to attend the retreat which was called "Bhandara" in the Indian language. Thousands from the Muslim community came

and ate the food. Their dogs and camels were not even left behind. The high ranking officers also came and enjoyed the food. The sweets were left for three days.

One Muslim saint was very jealous of Mastana Ji. He started saying that Mastana had no clothes, no money and no house to live in. When Mastana Ji heard of his remarks against him he took off the little turban from his head and shook it. Soon currency notes appeared on the ground. Everybody was surprised. Then he divided all the money among the poor people.

In Baluchistan there used to be a big competition among the wrestlers and the wrestler who won the match was given a lot of money. But Mastana Ji used to give double that to those who were defeated. The rumor spread that Mastana's Master visited at night and gave him money. Wherever Mastana sat for meditation people used to go there and waited for him until he finished the meditation because when he finished his meditation people found money when he shook his turban after his meditation. Sometimes if people did not see money they were sure that money would be under his cushion on which he sat in meditation so they would lift the cushion and found the money. Once they could not find money anywhere when he finished his meditation. According to their faith they dug the ground where he was sitting and they found the money in the ground. The supernatural power of maya was chasing him and was not leaving him. So he was fed up with that and went to Beas to see Hazur. Then he started meditation there for some months under the protection of his beloved Master and the powers failed to appear there.

One time a satsangie was working at the residence of a rich man in Baluchistan. The rich man gave him meat in his food without letting him know. At night he was sleeping when Hazur came and pressed his throat very tight. He begged for mercy but Hazur was not leaving him and told him, "Beg pardon from Mastana Ji because the man is initiated from him." Saying that Hazur disappeared and the rich man came to Mastana and begged pardon. Mastana Ji asked him why he was begging pardon then he related the whole story. Mastana Ji folded his hands and accepted Hazur's order. After that the same man went to Beas and received initiation from Hazur. All these miracles of Hazur are well known to the disciples of Mastana Ji.

Story No 17:

Once a pandit (a pandit is a caste and the man is called a pandit by this caste) was very jealous of Mastana Ji. In those days Mastana Ji was living in Beas. So one day the pundit came to Mastana Ji's room and started abusing him. When he went out of the room fire was chasing him. He ran here and there to protect himself but the fire was chasing him strongly. The fire reached his turban and he threw his turban on the ground. It was still after him and he ran to Mastana Ji and fell on his feet and then the fire disappeared. So the Master takes care of his loving disciples and his true lovers. Mastana had devoted himself completely in the shelter of his beloved Master.

Story No 18:

One time Mastana Ji and some of the satsangies were passing through a jungle. They were carrying precious things and gold in the bags on their camel's back. They spent the night in the dense jungle. Next morning some robbers from that area came to them and gave some almonds to Mastana Ji. He did not accept them and asked why they were giving him almonds as he did not know them or who they were. They told him that they were giving the almonds thinking him a saint. They told him that the previous night when they came to rob him they took all the precious things while they were sleeping and placed them in a hidden place. That morning they went to get all the stolen things and they could not find them. They then saw that they were lying on the back of the camel from where they stole at them midnight.

Listening to their story Mastana Ji sat in meditation and found that Hazur came and brought the things back and protected them. He told everybody and told the robbers it was not him it was his beloved Master who brought the things back. Before leaving Hazur told Mastana that he should pass the jungle during daytime because it was a dangerous jungle.

Mastana Ji's style of living his life:

From his childhood Mastana did not have any desire or demand for leading his life, although his parents were living from hand to mouth. His father died when he was three years old so he helped his mother in the milk dairy store where they used to make sweets from the milk. His father ran the store before he died. Whenever he was sent to sell the sweets by his mother he would give all of them to the poor people or to some sadhus. In order to show the income he would himself do the labor for the day and would come back with some grains to give his mother. He was very particular in doing simran of his loving God Narayana every night. He was true devotee to his God. During the daytime he was worshipping his Lord Narayana. He never forgot to recite his name while he was working with his mother. He was totally detached from the world and its material. He did not have any desire in life except to see his Lord Narayana.

He was not tied with his choice of clothes to wear. Any kind of dress he would wear. If he had grown his moustache and beard he would cut it in the middle of the next day. Sometimes he would shave all. Again he would let it grow for some months and again cut it in the middle. Sometimes he was wearing new clothes and the next day he would tear them from one side or at the back. Then he would place so many patches on the holes he made on his new dress. He had only one pair of shoes. They were very old and torn and he would mend them many times but he would wear them again and again. Once he wore those shoes for years.

If he were wearing a long coat one day the same coat would have so many multicolored patches on it. He would tear the coat's sleeves and would make pajamas and would laugh at this saying that it was a waste of cloth on the sleeves when it could be used for his pajamas or pants. He always had a walking stick in his hand and walked with a majestic gait. He had white skin. He was very calm and always received everybody with a smile. He looked like a spiritual saint with a white beard and a pinkish shining and bright face.

Sometimes it was noticed when he was working in the fields that he was changing the

size of his body. Sometimes he looked very tall and sometimes very short like a dwarf. He liked to wear loose clothes. Once it was bitter cold and he was wearing a warm jacket. After a day he would say that he felt as if he were locked in a box and the next day he would be seen wearing the same jacket with no sleeves on it and having added more pieces of cloth with sleeves and he was wearing the pajamas using those sleeves. Then he would say, "I was feeling imprisoned in this jacket and now I am feeling good without sleeves having made pajamas from them. It looks very fit on my legs."

If he was wearing a long coat he would feel uncomfortable he would order the tailor to cut the bottom in half. Then on the next day he would give it away to some needy satsangie. He had a Bilochistani hat on his head and always wrapped his waist with a long cloth and wore a loose kurta or simple shirt and then he wrapped a small piece of cloth around his hat as a turban. If his clothes were torn he never cared and he would wear the same dress for many months, washed everyday those clothes and would have the others set similarly. Some times he would ask Manager Sahib (later his successor) to repair his torn shirt adding another piece of cloth onto it. Once his kurta made of thin cotton was torn and he asked Manager to repair it. When it was repaired he wore it one day and the next day it was again torn and he again asked him to repair it the same the next day and he would give it to someone standing close to him. He spoke the Punjabi language. He would speak the words, "Theen Ishaq Da Faquir. Kar leer kathir means "the holy man who is lost in his beloved's love will wear the torn clothes with many patches on it. Or he does not care what he is wearing." He always believed in simple living and did not believe in wearing the decorated dress. Once he was wearing the pajamas and he did not feel easy so he gave it to the tailor and he fixed some cuffs on it. Even then he wore it having front at the back and the back on the front. Like that he never cared which side of his shirt or pajama could be on which side of the body. If the blanket was bought for him he would make his coat from that. When the coat was made he would wear it the next day and then he would give it to someone. Like that he repeated the words of Kabir in the Satsang, "Balak Roopi Sanyan Khailey Sub Ghat Mahin, Jo Chahay So Karat Hai Bhaih Kahay Ka Nahin." That means that the lovers of God are wandering and playing like a child in this world. Whatever works for them in finding God will apply for them without having any fear in their mind. For them everything is good in finding God.

Source of perfect devotion

Mastana was very generous. He loved the people of all communities. He helped the poor. By facing towards him people were blessed with the joys of his life. The sick would recover soon. He was a man in the form of a perfect saint. Hazur's reflection was shining on his face. He was the treasure of all the wisdom of spirituality. He completely knew the path of Sachkhand or the final destination of life after death. He was the Master who loved humor in Satsang in such a way that everybody was overwhelmed with joy listening to his stories of spiritual humor. When he was Master he attended to satsangies individually and would listen to their problems lovingly. He himself was the source of inspiration, motivation and encouragement at the path of his beloved Master. He always admired his beloved Master and would explain his stories full of love. He never spent a minute without his memory. He was carrying the message of his Guru everywhere. He was freely telling everyone that his beloved Master Sawan Singh had direct access to Sachkhand and had supreme power to take his loving souls to Sachkhand and that all of us should follow his steps. Sometimes he was a little angry with some sewadars but their sins were washed away soon. Their personal problems even vanished quickly. Their sufferings were gone. These are the eyewitness happenings during Mastana Ji's time. From his little anger someone gained a lot. He taught all his disciples how to be a good devotee and how to make the Guru happy with true love and devotion by doing simran and meditation everyday. Being a true lover of the One God, one has to apply the path of his Master truly.

Nobody went empty handed from the door of Mastana Ji. The sick were healed, the poor were blessed, the rich were lead to the path and the devotees were blessed by his grace under the protection of his beloved Master Hazur.

He was fond of music and spiritual songs were sung in the Satsang. The holy Kawalies were sung in praise of Hazur with musical instruments at night under the starry sky in the open air. He invited thousands and thousands of people after the physical departure of Hazur in Sirsa ashram or dehra where he used to perform his Satsang.

Even today his ashrams can be found in different states in India. He loved the

children, young ones, old, the rich and the poor. The people of all creeds would come to listen to his Satsang. There was a big Langer or free food for everyone in the ashram. Mastana Ji was full of virtues by the grace of his beloved Master Hazur.

Intoxication of spiritual love

Once Mastana Ji was doing Satsang and when he was done the people started singing and automatically they started dancing and danced for many hours. They were so intoxicated with the love of Mastana Ji that they kept on dancing late at night until Mastana Ji stopped them. One time a film director wanted to make a movie of their dance to show in their movie theatres because they were dancing in such a way that everybody sitting there was inspired and started dancing. So he asked to make the video but Mastana Ji did not allow them and said that it was not a show and that it was their intoxicated love for God that made them dance and everyone who loved his Master becomes so. Mastana Ji's way of praising and remembering his Master was different. He was himself intoxicated with his Master's love so he would like to have the musical holy songs and would make the satsangies dance in the Satsang. Even the children and the old ones would be dancing for hours and hours. Mastana Ji would make all the souls intoxicated with the love of God. It is still going on in the ashrams. The people sing the holy songs in praise of God and their Master when the Satsang is over. Guru Nanak Dev Ji even uttered the holy words, 'Naam khumari Nnanaka chari rahai din rat,' meaning, "Intoxication of repeating the name of God remains day and night, it has no end." Love of God is such an intoxication in which the soul gets the ultimate bliss of life. The environment of a Perfect Master is full of such a fragrance that one can forget himself and is drowned in the ocean of light.

One time Mastana Ji was doing Satsang in a village where a marriage ceremony was being held. The people in the marriage were drunkards. They started moving here and there. Some of them reached the spot where Mastana Ji was sitting and doing Satsang and despite being drunk they sat quietly in the Satsang and listened to the whole Satsang. When the Satsang was over the family members came to bring them to the house. They refused to go back to their house. They ate the Langer and slept there all night. In the

morning they went to Mastana Ji and apologized for their stupid action of being drunk in the Satsang. Mastana Ji told them that it was very good that their drinking brought them to the Satsang. They went back as if they had never been drunk before. Later they also started to attend Satsangs and were initiated. The saints are the source of attraction for those souls for whom they have come to liberate. Mastana Ji's presence made the people inspired for the love of God. He was spiritually enlightened by the grace of his loving Master Sawan Singh Ji.

Once, Mastana Ji was staying in a satsangie's house. He was to stay for two days. In the same city some sadhus were living and doing their Satsang. When they came to know about Mastana Ji, the chief of the sadhus came to him and asked about the Satsang. Mastana Ji told him that he knew nothing about the Satsang.

In this area many thefts were occurring and the police could not trace any thief. There was a loss of jewelry and money every day and night. Some people came to Mastana Ji while the thefts were going on in the area. The thefts had been going on for many months. Mastana Ji told the investigator that he must keep an eye on those fake sadhus. When they are doing their fake Satsang and all the people were held in the Satsang, the fake sadhus broke into their house and stole their money and jewelry which could be found in their tents. The chief investigator, with the help of the local police watched the fake sadhus and caught them red handed, finding the money and jewelry in their tents. So Mastana Ji was enlightened from the inner eye and could see what was going on all around. Mastana Ji used to tell his own experiences about the fake sadhus in this world and advised the sangat in the Satsang to be aware of such hypocrites. He always advised them to do simran and meditation and that they could have their own experience to see the power of their Master.

All the details of Mastana Ji's great power was explained in the Satsang by his true disciple whom he gave the power to take the responsibility of his path and continue to do the Satsang and initiate the people who were deserving. Baba Ji Manager Sahib, Mastana Ji's loving devotee became his successor and did the same thing which Mastana Ji was doing. He had the same virtues and loving personality of a true Guru.

I myself attended his Satsang for ten years at least eight times in a year. He loved all the satsangies whether they were initiated by him or other Masters but when anyone came

to him he gave an abundance of love and respect to them. He had the same smile and bright face like that of his beloved Master. People used to stay in the ashram for days and days and they were supplied free residence, beautiful bedding and meals. People would enjoy his Satsang and company and received the benefit of spiritual life. There are no words to explain his great deeds and greatness done to the sangat everywhere he went on tour for giving Satsang in the different states of India.

INSPIRING STORIES OF MASTANA JI'S INTOXICATED LOVE FOR HAZUR

Intoxicated love means that you are lost in the love of your Guru completely and surrender yourself mentally, physically and spiritually in the service of your Master. So it was that the three kinds of love had pierced the heart of Mastana Ji. That was the reason Hazur himself gave him the name “Mastana” which means mad with love for God (“Hazur” refers to the Great Master of Beas, Sawan Singh Ji.) The first time he came to see Hazur, Hazur called him Mastana. Since then no one knew his real name nor did they even ask his name and they started calling him Mastana. For the rest of his life people called him Mastana Ji. Now, whenever someone talks about him or remembers him they know him by the name of Mastana Ji, which is a name used only for people who are mad with love for the Lord. Such Mastana's forget their home, family and even their physical living in this world. They always act in accordance with the directions of their Guru and they live at the will of their Master. So Mastana Ji was an example of one such devotee. He was overflowing with love for his beloved Master. One who was sitting by him was also affected with the same intoxication of love for him.

The following are real examples of Mastana Ji's own devotees who were affected by his true love for the Lord. He himself was a great example for everyone during his time of being a Master. He never showed that he was a Master. He used to say that he was a slave of his beloved Master and his sangat or devotees or disciples.

His successor who was initiated by Hazur never called himself a Guru either. He liked to be called by his job title, “Manager” Sahib. He kept the company of Hazur and lived

with Mastana Ji. He was ordered by Hazur to be with Mastana and serve him. So he did his job leaving no stone unturned in the service of Mastana Ji. Hazur was very happy with him. He followed the footsteps of Mastana Ji to the end of Mastana's life. He had thousands and thousands of disciples coming to him from far and wide to attend his Satsang. Whenever he visited other places for delivering his Satsang his disciples who loved him truly gave him a warm reception with the name of Mastana Ji. I myself also got an opportunity to travel with him and saw many of these things myself. I was truly very fortunate to have the company of a saint like Baba Ji Manager Sahib who spent his life with true love and devotion for Hazur and Mastana Ji and served the sangat with so much love that there are no words to explain it.

Hazur initiated Manager Sahib's son whose name was Ragbir Singh Ji. He was given his name by Hazur in 1941 at the age of 16. He was also a hidden saint in the ashram and remained busy in doing meditation and meeting the loving sangat in the ashram. He is a Brahmachari in the truest sense. He never married as he was married only to God. Still to this day he is a perfect saint in Punjab. His ashram's name is Khushpur Dham, which means place of God, full of joys. This ashram is open for everyone who loves God and his people. Everyone follows the same principles of spiritual life and still he does not consider himself a saint or Guru. He only runs the ashram in the memory of his beloved Master and leads his life in the company of the true devotees of the Lord by doing Satsang and inspiring people with the love of God. His ashram is the ashram of everyone who follows the Sant Mat path with true devotion and love. Everybody is strictly vegetarian and the life is very simple, loving and peaceful for those who live there and visit there. Everybody comes back receiving a lot of love and respect from his devotees. They are supplied with free food and free accommodation with beautiful simple beds. It is hard to find such great and true saints who call themselves the servants of their Masters. So Ragbir Singh Ji, the true saint is also one of those saints. Everyone is welcomed to meet such a blessed soul of Hazur even to this day. He is a hidden saint with the treasure of spirituality, grace and the blessings of Hazur and Mastana Ji. He spent his whole life in the ashram of Mastana Ji and his father who was the successor of Mastana Ji and was known as Manager Sahib did the same as his son Ragbir Singh Ji.

The beautiful stories of Mastana Ji's miracles were explained by his successor

Manager Sahib whose real name was S. Gurbakash Singh and he was called Baba Ji by his true devotees in respect of his spirituality. He was a storehouse of countless stories of Hazur and Mastana Ji. He was always telling the stories in his Satsang. These stories are full of boundless miracles and love for the Master. Nobody can believe such miracles of the Masters, which were done automatically by those having the limitless love for God. Those who are enlightened by the grace of a true Master have miracles chase them without them even knowing it. The same was the case with these Masters in their span of spiritual life. As the readers read these stories they will be inspired by them in such a way that they will want to be with such a great Master like Hazur. When you are sitting in their Satsang you will also forget yourself and will feel special and you will feel a different kind of thrilled joy that is unobtainable living life in this materialistic world.

In Mastana Ji's Satsang there were always special musicians and singers who sang only holy songs in the praise of his beloved Master Hazur. So the devotees were lost in those holy songs and were intoxicated with the love of God and unknowingly would start dancing in the Satsang. There was a spiritual vibration in the Satsang that made them lost and made them dance. The souls dancing, being lost in the love of God were blessed souls who could realize God and the reality of this life. Even the readers can have the image of such a kind of Satsang, which used to be held at night under the sky and stars and there was no end sometimes as it would go on for hours and hours. Nobody would like to go back to their houses. This is my experience during the time of Baba Ji in Mastana Ji's ashram.

Stories in Satsang:

Story No 1:

In 1952 in the month of July Mastana Ji went to give Satsang in Shahjahanpur. He stayed for four days. A satsangie named Mohan Lal from Delhi was sitting in the Satsang and listening with full attention. All of a sudden he started dancing and went on dancing until late at night and he was not tired. He came there for his son's betrothal ceremony to be celebrated by Mastana Ji. All of his kith and kin were sitting in the Satsang. The relatives from the girl's side and from the boy's side felt insulted as they were thinking what the people would say that the father of the boy danced in front of a Fakir (saint.) After the Satsang, all the members of the family told him that he did not do a good thing

in the Satsang. They felt very much ashamed of this kind of action. Then Mohan Lal promised them not to do that again and he had also convinced them that he himself did not know when, how and why it happened. Then he told the whole story to Mastana Ji about what his relatives were thinking about him and how poorly they took that dancing.

The next night all of them came to the Satsang. Mohan Lal stood behind Mastana Ji while his relatives were sitting in front of Mastana Ji. When the Satsang was going on with holy songs sung by the singers, all of his relatives were intoxicated and started dancing in front of Mastana Ji and Mohan Lal started dancing behind Mastana Ji. But he did not come in front of Mastana Ji, fearing his relatives. Mastana told the sangat to make more space for them to dance. As soon as Mastana Ji uttered the word the rest of his relatives also started dancing. They danced and danced so much that they were not ready to stop on the request of the sewadars. After the Satsang Mohan Lal asked them what had happened to them in the Satsang last night and why had they danced so long and did not stop. They said that they did not know which power made them dance so long in front of Mastana Ji. Mohan Lal laughed and said that he also could not understand which power made him dance the previous night. This is a true story.

Story No. 2

Once Mastana Ji was sitting on the stage and was doing Satsang when the sister of Khem Chand from Nainital (a hill station) was sitting in front of Mastana Ji and listening to the Satsang. She was having the darshan (in person view or looking at the Master) of Mastana Ji and all of a sudden she stood up and started dancing so fast that everybody was surprised to see her dancing in a different style. Babu Khem Chand ran towards his sister to stop her but he could not stop her. After Satsang he asked her what had happened to her and she told him that she was simply having darshan and whatever happened she did not know. She also told of a kind of joy that came in and that she could not control her dancing. Baba Ji said that it was not the right way to show love for the Master. She should have digested the love for the Master. She said that it was not her, that it was Mastana Ji who made her lose herself. Khem Chand wanted to ask Mastana Ji but he would not dare ask him. The next day Mastana Ji's grace made all the satsangies dance in the Satsang when the singers were singing the holy songs with music. Then the sister was surprised to see her brother dancing madly among them.

It is said that true saints have power in their eyes. When you sit in their Satsang they shower their grace, making you intoxicated with spiritual love. But there was a special grace in Satsang only when Mastana Ji was doing his Satsang. Baba Ji told Mastana Ji that he was fully blessed by his beloved Master Hazur and he blessed his sangat to do the job and guide the souls on the path of his Master. He also taught his disciples how to make the Guru happy by doing sewa (service) with true devotion and love.

Today the singers sing the same shabads and the holy songs are the same and the Satsang is also being done in the same way and at the same time but we don't have the same experience which we had during Mastana Ji's time. Both the uneducated and educated disciples were intoxicated by his grace.

Story No. 3

It was 2nd of November, the Divali Day celebration of 1956. Divali celebrates the day when Lord Rama came back to his kingdom after killing Ravana, the king of Lanka as told in the Hindu epic, Ramayana. On this day people make merry and light candles in their houses and say prayers. They do fireworks too and decorate their stores and houses with various colored electronic lights. It is called Divali Day. Divali means "light of the lamp." Due to this very big day Mastana Ji had a big Satsang and people were there in their thousands in his Satsang. Mastana Ji came on the stage beforehand and sat down. A big stage was decorated with lights and flowers. Manager Sahib sat on his right side and on the other side of Mastana Ji, Seth Makhan Lal from Delhi sat. One devotee started singing shabads on the loudspeaker. When he was done another singer came and sang songs while the musicians were playing their music. When the second singer was done with his Shabad, another came and then another and another in a seemingly never-ending procession and Mastana Ji did not stop any one. The Satsang was going on with holy songs and beautiful attractive melodious music. Mastana Ji was sitting quietly and listening to their shabads lovingly. When it was 4 a.m. Mastana Ji said, "Okay brothers, we have finished the Satsang tonight." Then he kept quiet. Then he said, "There is intoxication here that is blessed by the beloved Master Hazur."

Story No. 4

Once Mastana Ji went to Rohatak city close to Delhi and he stayed in a satsangie's residence whose name was Narayan Das. He was a good devotee and served the people. He told Mastana Ji that he had a problem with his younger brother who always talked against the path of Sant Mat. He asked Mastana Ji to help him with his brother as he wanted Mastana Ji to perform a miracle for him to help his brother accept Sant Mat. But if he did not even come to the Satsang what he could do for him? He once again requested Mastana Ji to bring all his family to the path by his grace. Mastana Ji told him that he would think about it and that he would let him know within one or two days.

The next day when Mastana Ji came out of his room he saw that Krishan Lal, the brother of Narayana Das was standing there and was waiting for Mastana Ji. Mastana Ji asked him in which class he studied and how long he wanted to study and when he would appear in the next examination? As Mastana Ji was asking he was answering. Then Mastana Ji asked one of the sewadars to bring some burfie (Indian sweets.) One piece was given to those who were standing by him and the other pieces were given to Krishan Lal as parshad (blessed food.) Mastana Ji told him he was given more parshad because he would study more and should eat more. That afternoon Krishan Lal started walking around Mastana Ji's room while the respected Mastana Ji was resting inside the room. The door was bolted from the inside. But Krishan Lal still was wandering around the room and was waiting for him to come out.

In the evening Mastana Ji came out of his room and saw Krishan Lal. Mastana Ji took him inside the room and he asked for initiation. Mastana Ji refused and said, "No, initiation is not for you." Hearing those words he started crying loudly. Listening to the loud cry of his brother and mother, he came in the room. He asked them why they were crying. He said that they must help him to obtain initiation. At last, on the request of the brother and the mother, Mastana Ji became kind to him and gave him initiation that very night. His joy knew no bounds to have initiation from Mastana Ji. Later he began to do more sewa than that of his family members and he loved every satsangie. Mastana Ji had the inner flute to play and made everyone intoxicated by his grace of giving initiation to the ones who came to him with true love for God. Today all are singing and dancing but they cannot get the same grace of intoxication, which was dwelling in Mastana Ji. The

world is changing today and everyone believes in external materials but the real material inside they do not try to understand in the Satsang. They sing and dance but enjoy the physical dance instead of the spiritual dance. When the soul makes the body dance it shows real love for the Lord. Everything else is fake and a waste of our time.

But there are still real devotees who understand the sound of the inner flute and enjoy the inner world when they do a lot of simran and are regular in their daily practice of meditation. Such souls are very rare these days. Those who have a Perfect Master and follow their path and are regular in Satsang can develop the same intoxicated love by his grace. It is very sad to see people not taking advantage of the true Guru's Satsang.

Story No. 5

Mastana Ji's Satsang was very impressive and full of motivation. Those who came for the first time to listen to him would not like to go back to their homes. They liked to stay in the ashram in the company of Mastana Ji. Mastana Ji always used to tell the stories of his beloved Master Hazur in his Satsang. The people gained a lot from those stories. Sometimes they would forget themselves when they were sitting in the Satsang. Once in 1953 a saint from Ludhiana (a city in Punjab) was sitting in the Satsang. His name was Hansraj. He used to have Satsang in his city with the directions of Hazur. When he sat in Mastana Ji's Satsang he lost his wits. He even forgot the actions of his body. At first he was scratching on his own head. When he was lost in the Satsang he started scratching the head of the man who was sitting next to him. The man asked him why he was scratching his head. He did not listen and went on scratching. The man stopped him from doing so and then Hansraj asked him why he was blaming him when the man was scratching his own head, so what was the trouble? Like this Mastana Ji had a special grace from his Master when he was performing his Satsang and those who came in his Satsang would also share the same grace through Mastana Ji who was very dear to Hazur.

People who were coming from far and wide would stay in the ashrams for weeks and were busy doing cooking in the big kitchen in the ashram and preparing food for the sangat morning and evening. There was free food for everyone. People would talk about the Master and repeated the stories of Hazur and were busy in doing sewa. They enjoyed

serving people by cleaning rooms and making beds for the sangat. Rooms and beds were free and food was free for everyone who stayed in the ashram of Mastana Ji.

At night the Satsang started under the starry night in the open air and after Satsangs holy songs with music were sung. Then the Sangat would enjoy feeling the inner soul and this feeling would make the people dance in front of Mastana Ji. People in their thousands were attending these Satsangs.

Story No.6

This is the story of a man whose name was Sood Sahib. He used to go to the club every week. He was the wealthiest man in his area at Delhi. When he came to know about Mastana Ji he started to come to his Satsang. He was so impressed that one day he came to the Satsang with his wife but he left his children at home and locked the door from outside thinking that they would come back home after two hours when the Satsang was supposed to be over. Somehow the Satsang went for more than two hours and they were so lost in the Satsang that they forgot about their children at home. They stayed for two days in the ashram and were busy in the Satsang and doing sewa. They totally forgot that they had locked their children at home. The children were getting food and water from the neighbors through the window. They were not very young but the children could not go anywhere. Actually the Satsang was so full of spiritual vibrations it used to happen that souls were so intoxicated that they forgot about their homes. It is not acceptable but it was a reality in Mastana Ji's Satsang.

There was no question of low and high, rich or poor, young and old. There was only one thing: Love for God and the vibration that made everyone lost in love in the Satsang. The people were so attentive in the Satsang that they could go deep inside while sitting in the Satsang of Mastana Ji. It was a very forceful spiritual energy which could make them sit in meditation because the Satsang was full of details of the inner journey. The Satsang was very peaceful and inspiring. Today people have Satsang not for hours but only for minutes. They do not have enough time to pay attention in the Satsang. In the time of Hazur and Mastana Ji, Satsang had no time limit. When the details of the inner path were given, nobody wanted to miss this inner link. They were having the image of the inner world like a mirror and never looked at their watches to see when the Satsang was going to finish. Instead they would like to sit for hours to have the darshan and to be with the

Master as much as they could. Their mind was fully concentrated in the Satsang. That was the real aim of their life, to gain the company of the Master and to listen to his Satsang with true love and devotion. Some would be so lost that they did not know where they were sitting and they would fall and would lie down on the floor and the sewadars would take care of them. They looked like they were sleeping but they were traveling in the inner world for hours and hours. When their consciousness came back their face would look bright and red. They would keep quiet and would never speak about what happened to them. It was true that there was nothing unusual about this because it was a normal occurrence for the true devotees.

Story No. 7

One time in 1956 in the month of September there was a big ceremony and the Satsang went for hours and everyone ate the langar (meals.) All castes, high and low sat in the langar hall together except for four men who were very proud of their wealth and high caste and they did not sit in the langar hall. When Mastana Ji came to know about them he sent for them. When they came Mastana Ji asked the sewadars to spread a clean sheet for them to sit on. They became very happy that they were being treated like this by Mastana Ji. When they happily sat on the sheet Mastana Ji ordered one of the sewadars to make tea for them and to serve them with rich food which was specially brought for them. The sewadars made the tea and served them with food and tea. They ate the food and drank the tea prepared by the sewadars. He served the tea in cups which were not new and the edge was broken on some of them and some had broken handles too. The same man served them with some sweets too. When they were finished eating they saw that the man who was serving them was their sweeper at home. They were surprised that they did not notice him when he was serving them and they were eating from him and they drank the tea, which was made by him. They wondered what had happened to them that they ate the food and did not know that he was low caste and even that he was their own sweeper at home. But while they were talking the tea was very tasty and even the food was very delicious. Such was the vibration and grace of the Master. The saints are here only to teach that all are the creation of the one God.

Story No. 8

One time Hazur, the Great Master Sawan Singh Maharaja Ji went to Vzirabad, a city in Pakistan for doing his Satsang. Some loving devotees requested Hazur to inform the people for his Satsang by ringing the big bell in order to announce his Satsang. But Hazur refused to do so and said that Baba Ji would do everything and they should not worry. That very night some people who were very jealous of the Satsang made the wrong announcement that nobody should go to the Satsang of the saint as he was a magician and that he put a spell on the people and that they had left their homes after attending his Satsang.

The next day when the Satsang was going to be started a lot of people in their thousands came to the Satsang. Mostly the people came to test Hazur as to how he put a spell on the people. That was why most of them decided to come to the Satsang. When the Satsang started it continued for two hours and the Satsang was full of the teachings of the saints and their great lives filled with the love of God. When the people who had come to test Hazur's magic heard the reality of life they were impressed. They went to see Hazur after the Satsang and apologized for their bad thoughts about him. Hazur laughed and said that he was happy to see all of them. The next day thousands of people including those who had come to test him were initiated by him. These were the same people who had made the wrong announcement. Such was the grace of the Great Master Hazur.

In the same way Mastana Ji's Satsang was very powerful and changed the minds of the listeners at his Satsang by the grace of his beloved Master Hazur. Many people were initiated by Mastana Ji.

Story No. 9

Mastana Ji left no stone unturned to obey his beloved Master. He had a great love for his Guru. Out of his love he never paid attention to his family or cared for worldly things he was desire-less. His only desire was to be with his Master. He did not care for his reputation. He was beyond honor and dishonor, praise and hatred and high and low living. He was a simple personality. He believed only in the approval of his Master. He lived his life at the will of his Master only. He would like to be looked down upon by people. He liked to be abused. He would like those who disgraced him. With such a state

of mind he would ask the people himself to stone him and to abuse him. He made conditions for the devotees that those who would abuse him would go to heaven and that those who would stone him would go to Sachkhand. The true devotees like Mastana Ji would do things like this to please their Master. Then he would also say that those who would not do as he asked would go to hell. So the devotees had to do whatever their Master would ask them to do. This is very much a true story and there are still people who are alive who did these things for him and they still tell these true stories about Mastana Ji. He left his property, kith and kin in his country and never looked back. He was never well dressed. He was always around Hazur. Whenever Hazur was to leave for some place he would always ask his sewadars if Mastana was chasing him. Sometimes Hazur would not tell where he was going and even then he would see that Mastana was already there. He was a hungry soul for his Master's darshan and love. Hazur also liked to play games with Mastana. Both the Guru and the disciple love each other very deeply. Everyone knew it in those days.

Story No. 10

One time Mastana Ji went to the town named Paswa. The chief of the town was called Maharaja Sahib. He took Mastana Ji into the town giving him a ride on an elephant. After that he took Mastana Ji into a room and as soon Mastana Ji entered the room he asked Maharaja Sahib, "Does Hazur ever come and stay in this room." Maharaja Sahib was surprised and said, 'Yes.' Then he asked how he knew that Sawan Singh had ever been in that room. Mastana Ji said, "I smell the holy perfume of my beloved." Then Maharaja Sahib said that once Hazur had visited the town and had done Satsang and that he stayed one night in that room. Since he had stayed there they had been cleaning the room everyday and locking it. No one had lived in that room since then. But this day they had cleaned it as usual and opened it for Mastana to stay. Mastana Ji stayed all night in the room and enjoyed his beloved's grace all through the night. In the morning when he came out he had different kind of joy on his face. His face was brighter than before. He could not help himself in telling that he enjoyed the grace of his beloved all night.

Once he went to do Satsang in village Bighar near Fatehabad in District Hisar in Haryana state in India. He visited the Sikh temple which is called Gurudwara . When he went there the priest told him that once Hazur had visited the temple and stayed there. He

also told the reason of Hazur's visit to the temple was because he came to that village to buy land for the ashram (Satsangghar.) The priest showed the tree under which Hazur tied his horse and he himself rested there for some time. The next day the tree was uprooted by a fast wind and they again fixed the tree on the same place. But by then the uprooted tree had taken birth as a human, the son of the Mayor of that place. His name was Sohan Lal. His son's name was a long story, which he explained to Mastana Ji. He was named Krishan. There was a long story of Hazur's grace that attended the naming of this boy, which was told to Mastana Ji.

Once there was a place named Ranyain village which had an ashram named Satguru Dam. Sawan Singh visited that village and got down from his car and Mastana Ji was in another city named Jiwan Nagar for attending the function of Nam Dharian (another spiritual group.) Sohan Lal says that he himself was with Hazur at that time. Later ,after that visit of Hazur Sat Guru Dam was built.

Story No 11.

Mastana Ji was in favor of serving the poor people and needy ones when he was in his country Baluchistan. He was building the temples of the Narayana god and built caves for meditation. He had a lot of disciples obeying him and they were doing as sewa whatever Mastana Ji told them to do. He was serving the travelers with water in the desert where so many travelers were passing and he would have pitchers of water and would sit under a tent to serve them. He also arranged for his disciples to do that sewa. When he met Hazur he left his country and came into the refuge of him and started his holy life under his protection. But once again Hazur sent him back to his country to do the Satsang and awaken the people for the inner worship of the living God. He did his job well, but he did not quit doing sewa. He would sweep the temples and mosques. He believed in doing sewa and meditation. Before meeting Hazur he was worshipping the god Narayana and sitting and doing his simran all night. He only used to sleep about three hours a night. He was telling in his Satsang that the child is born sleepless but the mother taught him how to sleep for the sake of her selfish motivation to take rest and to get relief from his care. In this way he was not in favor of having sleep for long hours. He was always telling how man is born to worship the Lord and to awaken himself to reunion with his holy father. So he was teaching his disciples how to meet the living Lord within through doing simran

and meditation.

Mastana Ji said that when the mind deceived him he would roam about in the room and would do the simran until he was convinced to do the meditation by his mind. Sometimes he would pick up heavy buckets of the mud in order to punish the mind and he would never listen to his mind's desire for laziness. He never thought about the weather even. He kept hungry for a day and a night. He used to make bricks in order to make his mind busy but he would never stop doing simran. For him simran is as important as breathing. If one can physically die without breathing one will die spiritually without simran. So he determined to do simran with the rhythm of his breathing.

When he was done making bricks he would break them with simran too when they were dry. His main purpose was to continue doing simran whether he was working or sitting idle. He used to tell in his Satsang, "The idle mind is the workshop of the devil." When he left for Sirsa with Hazur's permission he built his cave with simran and he built a high fence around it so that nobody could come to see him doing meditation. He did the same thing he did in his ashram Sacha Saudha in Sirsa. He did not let anybody stay in the ashram without doing sewa. He himself was a good example to show his disciples how important sewa was for a true devotee. He did not want anybody to be lazy. With physical force the inner energy wakes up and with the simran and side by side helps one to make spiritual progress. The day comes when one is able to see the inner Lord by himself. His constant remembrance forces the Lord to see his devotee and the true love makes him happy. Such was the motivated teachings of Mastana Ji.

Mastana Ji was a great spiritual teacher, guide and Master for the people in his time in Baluchistan as well as in India. He would never listen to any worldly things from his disciples and he never would talk about worldly things. He was all innocent about the world from his childhood so in his later life he remained the same. He spent the rest of his life in the memory of his beloved Master Hazur doing the Satsang and telling his stories in his Satsang, building ashrams and visiting the villages and towns to spread the teachings of his Master with his grace. He struggled a lot to see his beloved Master inside through meditation for long hours day and night. When he was building the ashram he himself would stand in the mud and help the disciples to lift the buckets of mud to use it for building the roof and the walls during the months of May, June, July and August when

there is intense and perspiring heat in India. Even in the bitter cold in winter he did not stop doing sewa day and night and his devotees did sewa with their Master. He would do simran and made his disciples do simran while doing sewa.

He was telling in the Satsang that with simran and doing sewa that heat, cold and disease would not affect their health but rather would improve it. In sewa they did not feel hunger, thirst or tiredness. He spread Hazur's teachings in the desert while riding on camels, tractors and sometimes walking on foot from village to village and from town to town, making stops at devotee's homes. He would stay there for a day or two and would do the Satsang and made the nights charming by the singing of the holy songs by his devotees.

He initiated numberless people on his way. On the way he would fix tents and made some huts out of the bushes to stay long enough to enjoy the Satsang. All he did with the permission of his Master Hazur. Big sheets were spread on the roofs of the huts and all were having good rest and food was cooked there and everyone enjoyed the blessed food with their Master. Sometimes they would dig caves which would remain for only the days they were staying in them and doing meditation at night. Sometimes they would burn some dry bushes inside the caves and the smoke would burn their eyes and they would sweat profusely. But they would continue doing meditation. They were burning fire to keep away the insects and any wild animal but they kept on sitting in meditation. So Mastana Ji made his devotees strong mentally, physically and spiritually.

Story No. 12

When Mastana Ji was living in the Beas Dehra there were not many houses. Devotees had their huts and caves to live in and there were a few houses where the relatives of Hazur and others who were retired from their jobs had come to live there permanently. Hazur was very strict about meditation. He would come out of his residence at 2 a.m. with his stick in his hand and would wake those up who were sleeping on the foot paths, porches and in the caves and he would speak in a loud voice, "Get up, it is the time for meditation." Sometimes he would touch the sleeping ones with his stick. Everybody would sit in meditation then. There was a bell in the Dehra to alert the people for meditation at 2 a.m., as everybody knew that Hazur would come to see. The people were fortunate to be enlightened with the grace of their Master. So Mastana Ji was always

sitting in meditation before Hazur would come to see him and that was why Hazur was very happy with him. Sometimes he would sit before the bell rang. Then Hazur would explain the benefit of meditation early in the morning and that there was a reason he fixed the time at 2 a.m. for meditation. He said that at that time there is special grace from the Almighty. So when Mastana Ji was preaching the teachings of his Master he put stress on meditation and advised everybody to obey Hazur's directions and in that way they would be given special blessings and would be protected by him in both the worlds. When he was doing Satsang in his country Baluchistan with the permission of Hazur he would tell the people, "One who sleeps much is dead and becomes the food for the devil while one who wakes and is regular in his meditation is alive and soon will have the way to Sachkhand (God's home.)" He would repeat the words of Kabir, "Those who are lost in sleep are lost forever. Those who are awake gain the fruit of life." Mastana said, "This does not mean that one should not have sleep. But to sleep less than others means a balanced sleep, which gives a little rest to body. Sleep in time from the day's work. Sleep early and wake up early so that one can devote the time for the Lord who gave you the human birth to solve the purpose of life. In this way one can get rid of the wheel of births and deaths and merge in the Light of the Lord." Like this Mastana Ji always motivated his disciples on the right way to spend their life. Whatever he experienced in his life he wanted everyone to take advantage of the human birth by adopting the true Master's favor and getting initiation from him.

For sleep he was urging everyone not to fall prey to it as he would say, "Sleep is the form of darkness in life that will make you blind for doing the good deeds in life. It does not help to go inside to see God. Sleep in abundance is the powerful devil within who had made the saints fall from spirituality. Man tries to gain control over his organs and senses to find spirituality but sleep takes him in its lap and makes him busy in dreams with antisocial activities. It gives force to the negative powers." Mastana Ji said that no book ever wrote about the benefit of sleep for long hours. He used to say the day is for work and night is to have a little rest and the rest of the time at night is to remember God. Mastana Ji in his Satsang once spoke loud and said, "All get up early and sit for meditation." One sewadar named Chaudary Patram said, 'The innocent people do not love sleep as the world is the dream of night.' On this Mastana Ji became very happy and

asked who said these words. The man said his name and then Mastana said, “My son, say once again what you said before. I liked that.” Then Patram repeated his words again. Then Mastana Ji said, “Awakening is for Gurmukhs (those who love the Lord.)

In this way during Mastana Ji’s time when he was the Master, one could hardly sleep for four hours. Sometimes when the sewa was going on they would do sewa and do simran. Then they would sleep for some hours and again would get up for meditation. When the night started there was regular Satsang and shabads or holy songs were being sung by the devotees in the Satsang with the charming music. After the Satsang the devotees would do sewa like picking up bricks for the building, cleaning rooms and grounds and preparing material for the building. Some were still sitting with singers and were singing beautiful music into the night for some hours after the Satsang was over. The people who came for some days to stay in the ashram would go back to their homes unwillingly and they were not at ease at their homes and they would like to come back again. There were some people who used to come in the ashram every week and would go back to their homes early in the mornings as some had to open their shops or stores and some had to go to their jobs. But even then they would not feel tired. There was a big crowd every weekend.

There are two types of people in the world. One is a Gurmukh and the other is a manmukh. Gurmukh wakes at night to remember his Master’s name and the manmukh has sound sleep. Mastana Ji would advise his disciples that if they had a problem sitting in meditation and the mind compels them to sleep then they should read Master’s books and listen to holy songs in praise of the Lord. If someone is staying with a devotee of his Master then he can share stories of the Master and sleepiness will fly away and it will be easy to sit in meditation for some hours. Then they can sleep doing simran and will get credit from the Master. “Something is better than nothing. Always sit in meditation lovingly and do some prayers to the Almighty for help.” Thus would Mastana Ji lovingly advise the people in his Satsang. He always believed in sewa, simran and deep meditation.

Story No. 13

Once Mastana Ji went to Rohtak, a city on the border of New Delhi and stayed there for some days. He was performing his Satsang for some days. The people would come in the morning from Delhi and would go back to their homes in the evening on the weekend but during the week they would come in the evening and would go back early in the morning to their jobs and for opening their stores. After working all day they would catch the train and reached Rohatak for the evening Satsang and doing some sewa. All the days went like this until Mastana Ji left Rohtak. Sometimes they would sleep in their shops so deeply that the customers would go home without purchasing anything. Still they would come to hear the Satsang daily. But miraculously they did not lose their income in that month but earned more than before.

Once a satsangie named Mohan Lal could not decide how to manage his time for attending the Satsang because he wanted neither to miss the Satsang nor did he want to miss his income in the store. One day he was about to leave when Mastana Ji told him that he wanted to go with him to the station to see him off. At that time Baba Ji Manager Sahib Gurbakash Singh Ji was also with him. There were more satsangies that also accompanied Mastana Ji. On the way a shopkeeper was sitting in his shop with his legs crossed. Mastana Ji stopped and remarked that the shopkeeper was sitting in meditation. But the shopkeeper told him that he was sitting to sell things and he was not sitting in meditation. Mastana Ji asked him how much money he would take for the sweets he was selling. At first the shopkeeper suspected there might be some bad people in his shop at night time. Mastana Ji repeated the same words. Mastana Ji told him that he wanted to buy all the sweets. The shopkeeper said that he would take only forty rupees for all the sweets in his shop. Mastana Ji said that it was not the right price. The shopkeeper said that he wanted only that amount of money. Mastana Ji asked Manager Sahib to pay him fifty rupees. Manager Sahib paid the money and bought the sweets. Then Mastana Ji told him that he was awake all night to sell the sweets sitting in the position of meditation. He was blessed by Mastana Ji for good income from his store in the future. Then he distributed the sweets among the satsangies there and then said that they all should stay awake at night for Satsang and sewa and then work during the daytime for their earnings. He also blessed them for a bright future in their life.

Story No. 14

Mastana Ji did not like to eat much. He believed in self-earning and ate the food from his income. He planted vegetables and grains in the ashram and it was used in the free kitchen for the sangat. He instructed his disciples not to use vegetables coming from outside. He said that the kind of seeds that were planted in the body made the same kind of thoughts develop in man. He would never eat spicy food. Mildly spicy food calms the feelings and makes the health good while the brain remains fresh during meditation. It helps a lot for fixing the mind at the spiritual spot for long hours. Eating less food than the appetite desires will aid the digestion. He believed in three things in life: Eat less, sleepless and speak less. If you speak, speak good words which should pacify and satisfy the listeners. If you eat, you don't have to worry about any disease. You want to remember your Master again and again and desire develops for more meditation on your Guru or Master. With food you feed the body and with simran you feed your soul. When the body is built up with balanced food the soul is awakened and enlightened with the food of simran. So food and simran go side by side for good meditation. So the activity of mind depends on your diet. He always advised all of the sangat to do simran while they did their jobs, either in the fields or at home. With simran everything is blessed by the Lord or the Master. When you eat do simran. When you start work do simran. When you go to bed do simran and when you serve do simran. According to Mastana Ji simran is such a power that it heals everything and combines the mind and soul which remain evergreen. The food eaten by doing simran makes the health ever fresh and green.

Whenever he used to go out of his ashram to other cities he would take all kinds of food with him. He used to explain in his Satsang, "It is easy to eat food from others but it is hard to digest it. For one time of eating others' food one has to do meditation for two and a half hours in order to pay the price for that. Such food affects the mind to encourage the negative powers to rise against you. Food plays an important role in life and your health depends on you what kind of food you eat in your daily life. If you are strictly vegetarian and eat the food from nonsatsangies money you will have to pay it back either by falling sick or by losing your money. A spiritual man has to be careful in life and the same is the case with his followers. Food eaten by wrong means will lead your life down the wrong road.

One time some satsangies did a bhandara by collecting money from satsangies and non-satsangie friends. Then another satsangie went to attend the retreat at his house and ate the food. When he came back to his house he suffered from diarrhea for fifteen days and he became so weak that he could hardly walk by himself.

On food Saint Kabir wrote, “Food eaten from meditators is better than that from a non meditators house. It is better to eat simple food rather than that of the rich people.”

Once a man had a fight with his wife about money and he forcibly took some money from her and came to Satsang. He also brought some fruit to some of the people. When they ate it they started to argue on the smallest topics and became angry and then they started beating one another. A wise man in the Satsang asked the reason for the fight and they could not think why they reached the point of beating one another. The man asked when they started to argue and on what topic and what did they eat before the argument? They later came to know from the satsangies who gave them the fruit and how he took the money from his wife after having a dispute over money and took the money from her forcibly and bought some fruit and shared it with them. So you can imagine to what extent the wrong money can take you. Mastana Ji always told them not to use the wrong money for them and for their children. This story is also recorded in the book written by Baba Ji Manager Sahib, his beloved successor. So according to Mastana Ji always eat from your own earnings and make your living peacefully and happily. Always focus your attention on the Lord before eating. In this way you will have good progress in your meditation.

Mastana Ji was always against eating a heavy dinner. The space which is left in the stomach should be filled with the light and the beauty of the Lord. The soul becomes healthy and strong and helps you in meditation. A healthy lunch is good for your health but a light dinner is good for meditation at night.

HOW TO GUARD YOUR MIND

Mastana Ji explained in his Satsang that the mind is the lawyer of Kal (the negative power.) The whole world is under the control of the mind. The farmers always do the simran at the time of sowing their seeds in their fields. When they cook their food they do the simran. When they start eating their food they do the simran. When they serve it to

the children or the guests they do the simran. Simran is the power which makes the health and soul green forever. Simran is the medicine for when you are sick. It is the capsule which is used as a vitamin. Simran is the tablet which is taken when you are sick. So do simran and swallow it. It will make the blood fresh and improve the respiratory system. Test the power by doing the simran constantly and meditate for four hours at any time every day. So when everything is done with simran there would be no complaint of having ups and downs in life. Simran contents the mind and helps one face any type of negative power in life. Even an enemy at arm's length will not be able to affect you. Doing simran makes you very bold.

Regarding diet Sheikh Saudi Sahib says that the space which is empty in the belly will be filled with the light and beauty of God. If the body becomes healthy and strong with filthy food or over eating then on the other hand the soul becomes healthy and bright with less eating. Eat lunch but miss dinner for good meditation. Eating a good breakfast and healthy lunch is good but for dinner have some liquid food and do a lot of simran every time before eating. Do not talk much during eating. This is the rule of a true devotee. Whatever we eat we eat with the order of our mind, so all worship the mind and not God. With lusty food the mind makes the man lusty and encourages negative activities. The mind does not want the man to get out of Triloki which is his region and he imprisoned the man by his net of temptations and the noise of the world and the mind makes the man a manmukh (follower of the mind.) When the Master wants the souls to look for Satlok the mind makes the man busy with the imaginary thoughts and making other plans and asking "what if" questions. As long as the man is under the control of his mind then he can never reach his Master. One should be a Gurmukh (do what the Master says and follow his teachings strictly.)

"Naa Mun Maria Na Karaj Hovai." This quote states that, "Master's work can never be done until you kill your mind."

Four dacoits (robbers) are the forms of the mind. The mind is so clever that it is hard to see through its tricks. It is not the fight of days, months or even years. Rather it is the fight for the whole life. Those who follow the Guru understand and make the mind their friend by doing simran all the time and are constantly busy with simran. Then the time comes when the mind reminds us to do simran because the real devotee controls the mind

with help of his Perfect Master. These are but a few of the glorious words and deeds of the sublime soul whose name was Mastana Ji.